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NOTES.

ETYMOLOGICAL.

1. *vīvo*: *vixi*, *victus*.

The origin of the guttural in *vixi* and *victus* has never, so far as I know, been explained. These forms belong to the nearly synonymous *vigeo*. Cf. Cic. N. W. 2. 33. 83 quae a terra stirpibus continentur, arte naturae vivunt et vigent; Tusc. 1. 27. 66 quod sentit, quod sapit, quod vivit, quod viget.

English *quick* vouches, perhaps, for the I. E. existence of the guttural. Sk. *jágat* 'a moving, living creature,' man or animal, has always been explained as a participle to I. E. \sqrt{gem} . Grk. *γίγας*, *γίγαντ-* shows the strong stem. *jágat* has the weak stem, like all the reduplicated present participles in Sk. Latin *vigeo* has the same origin. The pres. ptc. *vigent-* goes back to an I. E. $\sqrt{ge(?)gmont-}$ whose next stage, still in I. E., was very likely $\sqrt{ge(?)gng(n)t-}$. It seems impossible to exactly reconstruct the present reduplicating vowel. For Greek and Latin it is *i*, Sanskrit *e* ($*g^e > *je > jâ$). *γίγας* is practically ptc. to *βίβημι*; cf. Hom. *μακρὰ βιβάς, ὕψι βιβάντι* (Il. 7. 213, 13. 371). The semasiological connection with *γίγας* is made ready to hand. The giants were 'high steppers,' an intensive effect given first by reduplication, and later, when this sense was paling out, reinforced by adverbs. *γίγας* has for some reason not been affected by labialization. Lat. *vigent-* for $*vivent-$ < $\sqrt{igngnt-}$ is due, very likely, to $*vig-sí$, $*vig-tus > vic-si$, *vic-tus*. A present ptc. $*vivent-$ led very easily to confusion with *vivent-* < $\sqrt{vint-}$. Lat. *vegeo* is probably due to such doublets as *intellego*: *intelligo*.

In *βι-βάς* the accent has been affected by *βάς*, as *i-στάς* by *στάς*.

2. *mīlia*: *χίλια*: *sa-hásram*.

mīlia has been previously equated with *μύριοι*; cf. e. g. Thurneysen, KZ., vol. 30, p. 351. Thurneysen there suspects, but hesitatingly, a connection with *μεστός* 'full,' and a Latin occurrence of vocalic *g*. *mīlia* is, however, precisely the same as the Sanskrit word for 'thousand,' *sa-hásram*. The I. E. language had two

methods of numbering; unemphatic, (a) thousand, Grk. χίλια; emphatic, *one* thousand, Sk. *sa-hásram*; Grk. ἑκατόν, *one* hundred; Lat. *centum*, (a) hundred. In Latin '(a) thousand' was **hília*. The *h* was phonetically nearly valueless; cf. Lat. *anser*: Grk. χήν 'goose.' *One* thousand was in Latin **sm̄-(h)ília*; cf. *sim-plex*, 'one-fold'; *sm̄*- never took vocalic function, owing probably to the accent, in **sm̄-(h)ília*; cf. *sa-hásram*. **smília* gave *mília*; cf. *mirus*: Sk. √ *smi* 'smile, admire.' The *i* of *mília* is the continuant of I. E. *ǵ*; cf. the examples given by Thurneysen in the article cited above; *trī-vi* < **trīg^vi*: τριβω, I. E. **trǵō*; *frivolus*: χριτω < I. E. **ghrǵ-jō*.

mília and χιλία are identical in suffix, < I. E. **ghǵl-iō*.

Old Irish *míle* 'thousand' was probably borrowed from Latin. So Brug. II, p. 506.

Lat. *mīle* (not *mille*) stands in the same relation to *mília* as *omne*: *omnia*.

SEMASIOLOGICAL.

πίεω: *piḍayate*: 'sit on.'

Gr. πίεω; Sk. *piḍayate*, (1) 'press,' (2) 'oppress,' both with the same meanings, were compared by Pott, Etym. Forsch. I², p. 514. He derived both words out of a clipped preposition, Sk. (*a*)*pi*, Grk. (ε)*pi* + √ *sed*. This root took for Sk. a weak form: *pi* + *sd* > **pizd* > *piḍ*. In Greek we have the strong form *pi* + *εξ* = *πιεξ* < **πισεδχο*-. It is likely that this combination had taken on an independent value in I. E. and dissociated itself from its components. Grk. ἐπίσταμαι 'understand' had likewise lost touch with ἵστημι; cf. Eng. *stand* in *understand*.

Leo Meyer, in KZ. VI, p. 428, objects to the derivation from (*e*)*pi* + *sed* as follows; "Die Deutung des Letzteren (i. e. *piḍ*) aber aus einer Zusammensetzung *api* + *sad*, aufsitzen, ist schon der Bedeutung wegen unwahrscheinlich, wenn wir z. B. die Verbindung *ḡaravarṣāis piḍayitum* (Bopp, Glossar, 218), mit Pfeilregen bedrängen, treffen, oder geradezu durchbohren, und ähnliche genauer erwägen." In this connection let us consider the colloquialism 'sit on (upon) a man,' much the same as 'oppress,' German 'bedrängen.' Mr. Howells is perhaps more wise than witty when he remarks in 'Criticism and Fiction' that 'slang has probably always been dropping its *s* and becoming language.'